CHRISTIAN NEWS FROM ISRAEL

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JERUSALEM

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EDITED BY DR. CH. WARDI

GOVERNMENT OF ISRAEL

MINISTRY OF RELIGIOUS AFFAIRS

JERUSALEM

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CHRONICLE OF EVENTS

THE MARIAN YEAR IN ISRAEL

By MARIANUS

The Marian year was observed on an imposing scale throughout the Catholic world. The Holy Land, the home of the Virgin, rendered her special homage in the form of striking ceremonies. Here are brief reports of the more important celebrations in the principal church centres in Israel: Jerusalem, Haifa, Jaffa and Nazareth.

Jerusalem

On each Saturday of the Marian Year, celebrations were held successively in the various churches, chapels, and communities: by the Benedictines in the Dormition Abbey, by the Jesuit Fathers at the Pontifical Biblical Institute, by the Assumptionists at Notre-Dame de France; by the Sisters of St. Claire, St. Charles, St. Vincent, St. Joseph, St. Francis, and of the Rosary — in their respective chapels and churches.

On January 20th, the Rev. Fathers of Zion celebrated Our Lady of Zion by a pontifical mass in their chapel. The Right Rev. Father L. Rudloff, Abbot of the Dormition, officiated, and the Rev. Father Lavergne, O.P., preached.

On May 13th, 14th, and 15th, there was a triduum in honour of Our Lady Queen of the Clergy at the monastery of the Poor Clares. Here too, Father Lavergne preached.

On May 23rd, in the chapel of St. Joseph's School, all the Catholic children of Jerusalem took part in the day of world-wide Prayer for Peace which had been decreed by the Pope. The Rev. Father Terence Kuehn, Patriarchal Vicar of Judea, presided.

On the night of July 18th, the Rev. Father Brunet, Superior of Notre-Dame de France, sang mass in the chapel of the sisters of St. Vincent de Paul. Next morning, His Excellency Mgr. Silvio Oddi, Apostolic Delegate to the Holy Land, celebrated pontifical mass.

The feast of the Assumption, on August 15th, was naturally solemnized with special fervour at the sanctuary of the Dormition of Mary on Mt. Zion. His Beatitude Mgr. Gori, Latin Patriarch of Jerusalem, accompanied by Mgr. Girard, came especially from the Old City to officiate. The mass only commenced towards midday, to make possible the participation of the many pilgrims who assembled from all parts of Israel, — among them the Catholic Scouts of Haifa and of Nazareth in uniform, and the Catholic Consuls. The Israel Government was represented. Kol Israel, the national broadcasting service, recorded the proceedings.

Many pilgrims came from Jerusalem, Ramleh and Jaffa on August 31st to the Sanctuary of Our Lady "Ark of the Covenant" at Abu Ghosh, 16 kilometres from Jerusalem. Mgr. Oddi led the picturesque procession up to the sanctuary and gave the blessing of the Holy Sacrament.

The feast of the Holy Rosary was solemnized on October 17th in the beautiful Mother-House of the Rosary Sisters. His Beatitude the Patriarch, the Mother Superior General and many Sisters crossed from the Old City for the occasion.

The feast of the Presentation of the Holy Virgin at the Temple was the occasion of a ceremony at Notre-Dame de France.

On December 7th, at midnight, the Marian Year was ceremoniously closed by a pontifical mass celebrated by His Excellency the Apostolic Delegate, in the presence of the Catholic Consuls of Jerusalem and a very large congregation. The next morning, solemn mass was celebrated by the Rev. Father Pierre de Condé, and the same afternoon, after a sermon preached by the Rev. Father Benoit, O.P., of the Ecole Biblique, the closing ceremonies of the Marian Year were performed by the Patriarchal Vicar of Judea.

Haifa

This city, the seat of the Sanctuary of Our Lady of Mount Carmel, the cradle and centre of the Carmelite Order, could not fail to honour the Marian Year with fervour. On May 2nd, the second Sunday after Easter, a Marian procession, led by the Latin Patriarch, the Greek Catholic Archbishop and the Maronite Vicar General, went up from the Latin parish to the summit of Mt. Carmel. In the procession, besides the Latin, Greek, and Maronite communities and parishes, were large numbers of pilgrims

from Jerusalem, Ramleh, and Jaffa, and from all the parishes of Galilee; the last named were very numerous, seven hundred coming from Nazareth alone. On the square of the Sanctuary, an address was delivered by His Excellency Mgr. Hakim, Archbishop of Galilee. The Blessing of the Holy Sacrament, given in the open air by His Beatitude the Patriarch, closed the ceremony.

On May 30th, there was a torchlight procession of the faithful to the feet of the Virgin of Mt. Carmel.

On July 16th, the feast of Our Lady of Mt. Carmel, a pontifical mass was celebrated at the Sanctuary by Mgr. Oddi.

In addition, each Saturday of the Year, a solemn mass was held successively by the Latin, Greek and Maronite parishes: each Marian feast was preceded by a triduum held by these same churches in a spirit of brotherly union; whilst on the last Sunday of each month torchlight processions took place within the precincts of the various religious communities of the city.

The highlight of Haifa's celebration was a splendid Marian exhibition in two large halls of the Latin parish. The inaugural ceremony, on October 3rd, was performed by Mgr. Gori, supported by Mgr. Hakim, Mgr. Vergani, Patriarchal Representative in Israel, and the local civil and military authorities and notables. Throughout October visitors from all parts flocked to view this striking exhibition, which was closed on October 31st at a ceremony in the Melkite Cathedral, over which Mgr. Oddi and Mgr. Hakim presided, followed by a torchlight procession in the streets of Haifa.

Jaffa

Besides other imposing celebrations of the Marian Year, reference must be made to the joint solemnities of the Maronite, Greek Catholic and Latin communities which marked its close. The preparatory triduum was held in the Maronite church by the Rev. Father Chahine. On the evening of December 8th, preceded by mounted police, the statue of the Virgin was carried in procession from the chapel of the French Hospital, through the streets of Jaffa, to the Greek-Catholic church, then to the Maronite church, and finally to the Latin parish of St. Anthony, where the Dominican Father Bruno delivered an inspiring sermon. Next day, the followers of the three rites assembled at the Greek-Catholic parish church of the Annunciation, where a solemn thanksgiving mass was conducted by Father Rizk.

Nazareth

The city of the Annunciation and of the Holy Family, the jewel of Galilee, the only city which the Holy Virgin could call her own, was bound to celebrate her Year with special fervour. Throughout the year, thanks to the Frères, loudspeakers broadcast the evening prayer in Mary's city.

The feast of the Apparition of Our Lady at Lourdes, on February 11th, was preceded by a triduum held in the Greek-Catholic church and conducted successively by the priests of the three Catholic parishes (Maronite, Greek-Catholic and Latin) of Nazareth. On the day of the feast, a fine torchlight procession passed through the streets to the Sanctuary of the Annunciation.

On March 25th, the feast of the Annunciation itself, all the Christians of Galilee and many from elsewhere converged on Nazareth. Mgr. Gori, who arrived the previous evening from the Old City, sang the pontifical mass and presided at an evening ceremony in the course of which Mgr. Vergani delivered an eloquent sermon. Among those present were the Military Governor of Galilee and members of the Diplomatic Corps. After the ceremony there was a torchlight procession. Special reference must be made to the inspiring masses performed on the various occasions of the arrival of pilgrimages — particularly numerous during this year — from Europe, the two Americas and even Africa.

On December 8th, the closing of the Marian Year was marked by a brilliant ceremony — the laying of the foundation stone of the basilica of the Annunciation, which is to replace the present shrine, now clearly become too small. The new basilica will be built by the Franciscan Fathers of the Custody of the Holy Land; they have mobilised the whole Catholic world to furnish the funds (approximately 4 million dollars) needed for this imposing building, which will be the most important in the Middle East. After celebrating a pontifical High Mass, Mgr. Gori sealed within the foundation stone a Latin foundation scroll sent by the Holy See, and with it, in conformity with the usual custom, a number of Israel coins. Father Angelo, O.F.M., preached the sermon, and Dr. Colbi, Director of the Christian Department of the Ministry of Religious Affairs, assured the gathering of the sympathetic interest of the Government in its Christian communities. Ecclesiastical dignitaries present included Mgr. Hakim, Mgr. Vergani, the Most Rev. Father Faccio, Custos of the Holy Land, and a number of representatives of other churches. Civil authorities present included the Governor of Galilee, the Mayor of Nazareth, with his Council and several notables, and the Consuls of France, Italy, Spain and Austria.

MGR. VERGANI PROMOTED "DOMESTIC PRELATE"

On June 16th, Mgr. *Antonio Vergani,* Patriarchal Vicar of Galilee and Representative of His Beatitude the Latin Patriarch in Israel, and Mgr. *Neemeh Semaan,* Vicar General of Jordan, were appointed by the Pope to be "Domestic Prelates".

On the occasion of the promotion of Mgr. Vergani, a special Mass was celebrated in the Carmelite Monastery of Haifa, Stella Maris. Members of the Consular Corps and many friends were present.

THE FEAST OF ST. JOHN AT EYN KEREM

On June 24th, a large group of Franciscan Fathers crossed from the Old City to celebrate the Feast of St. John at Eyn Kerem. The ceremony took place in the Church of St. John. His Paternity the Custos of the Holy Land officiated. A choir of Christian Arab children from the Old City, who had been permitted to cross for the occasion, took part in the ceremony.

The attendance included Christian residents of Jerusalem, members of the Consular Corps and representatives of the Government.

THE DAY OF ST. PETER AND ST. PAUL

On June 29th, the feast of St. Peter and St. Paul was celebrated with particular solemnity in Jaffa, the city where, according to the Acts of the Apostles (9 and 10), St. Peter restored Tabitha to life and had the vision of the unclean animals. In Jerusalem the feast was celebrated in the chapel of the monastery of St. Pierre de Sion. On the eve of the feast the monastery was brightly illuminated.

The Eastern Communities, following the Julian Calendar, celebrated the Feast of St. Peter and St. Paul on July 12th.

A FESTIVITY AT THE AUSTRIAN HOSPICE OF THE BRETHREN OF ST. JOHN OF GOD

On July 3rd, the Austrian Hospice of the Brethren of St. John of God in Nazareth commemorated the centenary of the beatification of

Juan Grande Peccator, a Spanish member of the Order of St. John, who died in 1600, while attending those stricken by the plague of that period, to which he himself fell victim.

Mass was celebrated by Mgr. Pascal Appodia, Curate of Shefar'Am. The attendance included members of the Catholic communities and clergy of Nazareth, Sephoris, and Jaffa in Galilee. Also present were the Austrian Consul in Haifa and Mrs. Steif, and the Austrian Commercial Attaché in Israel and Mrs. Katz. A painting of Brother Juan by Mr. Felix Maleski of Vienna was unveiled on the occasion. After mass, the Rev. Father Isfried Schmidt, Prior of the Hospice, gave a dinner in honour of the guests.

RELIGIOUS EDUCATION FOR CHRISTIAN INMATES OF THE ISRAEL INSTITUTION FOR DELINQUENT YOUTH

Religious education will be imparted to the Christian pupils of the "Ahvah" institution, a boarding school for delinquent youth near Acre. At the initiative of Rabbi J. W. Avi-Zedek, who supervises the religious education of the Jewish boys living there, a Greek Orthodox priest will come twice a week to the school to instruct the Christian boys.

MEMBERS OF THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS OF U.S.A. VISIT ISRAEL

On July 16th, the International Travel Seminar, organized by the National Conference of Christians and Jews of U.S.A., arrived in Israel for a week's tour of the country. The Seminar, led by Mr. Allen Robinson and composed of clergymen, rabbis, educationalists and social workers, is engaged in studies of religious, social and political problems in various countries with a view to furthering better relations between different religious groups. In Israel, guided by the Director of the "Travex" Tourist Company, the Seminar met representatives of political, religious and cultural organizations of the several Communities in the country. While in Jerusalem, the party was received by Mr. Z. Warhaftig, Deputy Minister of Religious Affairs, who addressed them on religious and educational problems in Israel.

THE FEAST OF THE PROPHET ELIAS ON MOUNT CARMEL

On July 20th, Catholics of all rites celebrated the Day of St. Elias in the church of the Prophet situated over the Grotto which bears his name. At six in the morning solemn mass was sung by the Carmelite Fathers on behalf of the Latin Community. At eight the Maronite ceremony took place, and at nine the Greek Catholics celebrated according to their ritual. In the absence of the Archbishop, who at the time was abroad, Mgr. Fakhouri, Vicar General, celebrated mass. The ceremony was relayed by the Israel Broadcasting Station. After mass, the large gathering of worshippers and visitors, who had already begun to assemble on the eve of the feast and remained the whole night out of doors, were camped around the church, singing and dancing in honour of the Prophet.

*

The Orthodox Community celebrated their feast of St. Elias on August 2nd (July 20th, "old style") in the little Russian church on Mt. Carmel. The Rev. Archimandrite Polycarp sang the liturgy.

A NEW SCOTTISH MINISTER FOR JERUSALEM

On August 15th, the Rev. *John Nelson Hall* of Edinburgh arrived in Jerusalem to take up his post as minister of St. Andrew's Church. Mr. Hall, who was previously minister of the Nicolson Street Church in Edinburgh for 15 years, was appointed to Jerusalem for one year.

BAPTIST PASTOR RETURNS TO JERUSALEM

On August 15th, the Rev. *R. Lindsey* resumed his post as Secretary of the Baptist Convention in Israel, after his return from the United States, where he obtained a Doctorate in Theology at the Seminary of Louisville. The thesis submitted by Rev. R. Lindsey for his Doctorate was "The Philosophy of a Christian Approach to the Jews". It is mainly a study of the problem of the survival of the Jewish people and its spiritual significance. Mr. Lindsey prepared his thesis under the direction of Prof. H. C. Goerner.

Among other activities, Mr. Lindsey is now coordinating the itineraries of several Baptist parties intending to visit Israel on their way to, or returning from, the Meeting of the Baptist World Alliance in London next July.

THE COPTS CELEBRATE ASSUMPTION IN NAZARETH

On August 22nd, the Coptic Community of Israel celebrated Assumption in their newly built church in Nazareth. The Liturgy was sung by His Grace Amba Jacobus, Coptic Archbishop of Jerusalem and the Near East. He was assisted by Archimandrite Johannes, Superior of the Coptic Convents, and by four deacons, who came for the occasion from the Old City.

The ceremony was attended by some 400 Copts of Nazareth and other towns of Israel as well as by a number of representatives of other Eastern Churches. The Israel Broadcasting Station relayed the ceremony for the benefit of the members of the Coptic Community who were unable to come to Nazareth.

A NEW ROAD TO MOUNT TABOR

On September 5th, the new road connecting the Nazareth-Tiberias highway with the top of Mount Tabor was inaugurated by His Beatitude the Latin Patriarch of Jerusalem. The new road was built by the Government of Israel to facilitate the access of pilgrims to the church of the Transfiguration.

One hundred and fifty workmen (a quarter of them Arabs) worked for fifty two days under a scorching sun to carry out this piece of road-construction work, 3 metres in width, which, on a total length of 9½ kilometres, rises to a level of no less than 350 metres above its starting point. Every modern technical device from the tractor to the bulldozer was brought into service. Enormous boulders of rock had to be blasted. A great deal of material had to be brought up on donkey and camel back. All in all the project has cost more than IL. 100,000, jointly covered by the Government and the Point Four Programme.

ETHIOPIAN NEW YEAR

According to the Ethiopian ecclesiastical calendar, the first day of the month of Maskaram (roughly corresponding to the Jewish month of Tishri) is the beginning of the Ethiopian Community's new year. It is also the Day of St. John the Baptist. For this reason, the Ethiopians of the Holy Land celebrate this double feast with especial solemnity on the shores of the Jordan. This year it fell on September 11th, when a group of monks from Debre Genet (the Ethiopian convent situated in the Jewish part of Jerusalem) headed by the Ethiopian Consul, crossed to the Old City and thence proceeded to the river Jordan.

A NEW GREEK ORTHODOX SECONDARY SCHOOL IN NAZARETH

On September 15th, a Greek Orthodox Secondary School was opened in Nazareth. There will this year be two forms only, but more will gradually be added. The school will be attended by both boys and girls, but for the time being only boys have enrolled, to the number of 185. The Directors have adopted the programme of the Government Schools in order to facilitate the preparation of the pupils for the Hebrew University Matriculation Examinations. Besides Arabic, Hebrew and English will be taught. Religious education will be imparted in Arabic and Greek. Most of the teachers are local Arabs.

SUPERIOR OF THE PONTIFICAL BIBLICAL INSTITUTE RECEIVED BY THE PRESIDENT

On September 21st, the Rev. Father L. Semkowski, S.J., Superior of the Pontifical Biblical Institute in Jerusalem, was received by President Ben-Zvi prior to leaving his post in Israel.

The President evinced much interest in the activities of the Pontifical Biblical Institute in Rome and, in particular, in the new translation of the Psalms into Latin, a copy of which Father Semkowski presented to the President. This translation was recently carried out by a commission appointed by the Pope, of which Father Semkowski was a member.

Father Semkowski is succeeded by the Rev. Father Peirce, S.J., Professor of Bible in the Jesuit Seminary of Woodstock, Maryland, U.S.A., who is due to arrive shortly in Israel.

MASQAL OR THE ETHIOPIAN FEAST OF THE HOLY CROSS

On September 27th, almost all the monks of Debre Genet, as well as members of the Ethiopian Consular staff, crossed to the Old City to attend the celebration of Masqal, the Feast of the Holy Cross, which commemorates the discovery of the Cross by St. Helen and which the Ethiopians of the Holy Land observe on the terrace above the Chapel of St. Helen (i.e. Dayr es-Sultan). The ceremony was conducted by Abunah Philippos, Ethiopian Bishop in Jerusalem, assisted by his deacons.

BRAZILIAN CARDINAL VISITS ISRAEL

On October 20th, His Eminence *Cardinal Carlo Vasconcelos Mota,* Archbishop of Sao Paulo, Brazil, arrived in Israel via the Mandelbaum Gate for a visit of two and a half days. He was accompanied by two secretaries and by the Rev. Father Pedro Uriarte, o.f.m., who acted as his guide. The Cardinal, who bears the honorary title of "Deputy President of Brazil", was met at the Gate by the Brazilian Minister and Señora Fabrino de Oliveira Baiao, and by an official of the Ministry of Religious Affairs. An Israel guard of honour presented arms. After lunching with leading officials of the Ministry of Foreign and Religious Affairs, His Eminence made a tour of the city and then proceeded to the North of the country, visiting Haifa and Nazareth.

Before leaving for Rome, His Eminence wrote to the Ministry of Religious Affairs to express his appreciation of the facilities extended to him by the Government of Israel.

NEWS FOR PHILATELISTS

On November 1st, "The Holy Land Philatelist" — Israel's Stamp Monthly — published its first issue.

The object of this magazine is to provide philatelists with news of day to day developments in their domain, and at the same time to furnish them with a solid background of the country's postal history. The first issue contained articles on the centenary of postal service in Jerusalem, and on the Austrian, Turkish and Mandatory postal services in Palestine. The December issue included articles on "Oil lamps of Israel" and on "The Suez Canal — Philatelically".

The Editor of this publication is Mr. Pollack, a member of many international philatelic societies, and a Fellow of the Royal Philatelic Society, London.

ORTHODOX EDUCATION IN THE ARAB GOVERNMENT SCHOOL OF JAFFA

As from November, 1954, Mr. Yacoub Hananyia, President of the Greek Orthodox Welfare Society, is in charge of religious education in the Arafeh School of Jaffa, in succession to Father Youssef Harb.

The Arafeh School is a Government educational institution for Arab children under the supervision of the Ministry of Education. The Headmistress and most of the nine teachers are Greek Orthodox.

NEW GREEK CATHOLIC CHURCH FOR EILABOUN

On November 7th, the little Galilean village of Eilaboun celebrated the consecration of its new Greek Catholic church. This is the second Catholic church to be consecrated this year, the first being that of Isfiya. (See "Christian News from Israel", Volume 5, No. 1-2).

Eilaboun lies in Eastern Galilee some 50 km. from Nazareth. Its population (of about 1000 souls) is entirely Christian and consists of some 500 Greek Catholics and 500 Greek Orthodox.

The ceremony of consecration was led by Mgr. George Hakim, Archbishop of Galilee. There were also present His Exc. Mgr. Silvio Oddi, Apostolic Delegate; His Exc. Mgr. *Michel Assaf,* Greek Catholic Bishop of Petra and Philadelphia (Amman); Mgr. A. Vergani, Representative of the Latin Patriarch in Israel; members of the Catholic clergy of all rites from Nazareth and other parts of the country; Sheikh Saleh Khneifes, member of the Knesset; and representatives of the Ministry of Religious Affairs. The ceremony was also attended by Greek Orthodox priests from Nazareth and Kfar Canna, the Mayor of Shefar'Am, members of the Diplomatic and Consular Corps, representatives of the military and civil authorities, as well as by a large number of guests from various parts of the country.

After Mass, Mgr. Hakim delivered an address, in which he thanked the Government and the benefactors who had made the building of the church possible. Most of the building material had been donated by Belgian Christians. He said that, by building this church, the population of Eilaboun had manifested confidence in their future. He stressed the fact that Bishop Assaf of Amman was given permission to come to Israel to take part in the ceremony. After the ceremony a banquet was held for the guests, in the course of which Mgr. Oddi delivered a short address.

The new church is 23 metres long, 12 metres wide, and 13 metres high. The cost of its erection amounted to IL. 35,000.

REPAIRS TO THE GREEK ORTHODOX CHURCH OF THE ANNUNCIATION IN NAZARETH

On November 10th, work was begun on repairs to the Greek Orthodox church of the Annunciation in Nazareth. The little church was built in 1884 over the Orthodox Grotto of the Annunciation, thanks to the initiative and financial help of a Greek resident of Nazareth, Mr. Kleif. It has lately fallen into disrepair. The work will not be completed before the end of January, until when the church will be closed.

ARGENTINE BISHOPS TOURING ISRAEL

On November 14th, a group of Argentine pilgrims, headed by His Exc. Mgr. *Miguel de Andrea,* Titular Bishop of Temnus, arrived in Israel via the Mandelbaum Gate. The party, which included His Exc. Mgr. *Raimondo J. Castellano,* auxiliary Bishop of Cordova, was welcomed by a representative of the Government. In the evening Mgr. de Andrea and his party were guests at a reception given in their honour by Dr. Ch. Wardi, Counsellor at the Ministry of Religious Affairs.

On the following day the party proceeded to the North, and there, in the wood dedicated to the Argentine hero and founder-statesman San Martin, they planted trees on behalf of their Argentine Jewish friends. They also visited the collective settlement of Ginegar, where they were welcomed by an Argentine group established there since 1952. The pilgrims left the country on November 16th.

A NEW GUARDIAN OF THE CHURCH OF QARIAT EL'ENAB

On November 15th, Dom *Bernardin Darmandrail* of Notre-Dame-de-Belloc was appointed guardian of the church of Qariat-el-'Enab in Abu-Ghosh in succession to Dom Alexandre Lannes, O.S.B., who is shortly leaving for France after 51 years of ministry and archaeological work in that place (see "Christian News from Israel", vol. IV, No. 1, p. 8 and p. 15).

Dom Bernardin hails from Bayonne. He was educated in France and in Jerusalem and was ordained priest in 1928. During the war he took part in organizing the clandestine passage of refugees from France to Spain. When his activity was discovered, he escaped to Spain, was interned there and later joined the Free French Forces in England. He was subsequently decorated with the "Légion d'Honneur" and with the "Croix de Guerre".

ST. GEORGE'S DAY IN LYDDA

On November 16th, the Greek Orthodox Community of Lydda commemorated with a solemn liturgy the reconsecration of their church and the transfer of the body of St. George to his present grave. His Grace Archbishop Benedictos, who came for the occasion from the Old City of Jerusalem, officiated. Present at the ceremony were representatives of the Russian, Armenian, Coptic and Abyssinian Churches, the Greek Consul of Jaffa, and Government officials. In the course of a banquet in the convent after the ceremony, addresses were delivered by the District Commissioner, the local priest, and His Grace the Archbishop.

THE FEAST OF ST. MICHAEL AND ST. GABRIEL IN JAFFA

On November 21st, a solemn liturgy was celebrated in the church of the Greek Convent of Jaffa on the occasion of the Feast of St. Michael and St. Gabriel. His Grace Benedictos, Archbishop of Tiberias, was chief celebrant. The attendance included the Consul General of Greece, the District Commissioner and a representative of the Ministry of Religious Affairs.

In the evening, a reception was held at the house of the Secretary of the Greek Orthodox Patriarchate and Mrs. Lutfallah Hanna in honour of Archbishop Benedictos, who had recently been decorated by H.M. the King of Greece.

SETTLEMENT OF GREEK CATHOLICS' CLAIMS FOR DAMAGES

On December 1st, compensation was paid by the Ministry of Defence to His Exc. George Hakim, Greek Catholic Bishop of Galilee, for damages caused to property of his Community in the village of Ikrit.

The village of Ikrit, on the northern border, had been evacuated during the War of Independence. It subsequently became a lair of marauders and had to be destroyed by the military forces. In a statement made at the time in the Knesset, the Minister of Defence promised that compensation would be paid for the property destroyed. This pledge has now been redeemed. The present settlement also includes compensation for damage caused to property of the Greek Catholic Community in the abandoned villages of Damoun and Suhmata.

In a letter to the Ministry of Religious Affairs, Mgr. Hakim expressed his grateful appreciation of the settlement and his thanks to the Ministry for its assistance in the matter.

SUPERIOR GENERAL OF THE SALESIANS VISITS ISRAEL

On December 2nd, the Reverend Don *Renato Zigiotti,* Superior General of the Salesian Order, arrived in Israel for a two days visit. Don Zigiotti visited the Salesian institutions of Beit-Jamal and Nazareth and, while in Jerusalem, was received at the Ministry of Religious Affairs.

NEW ARMENIAN PRIEST

On December 15th, the Rev. Father *Shahan Sebadjan,* of the Fraternity of St. James, was appointed Armenian Vicar of Haifa and Galilee in succession to the late Father Dertad Berberian.

Father Sebadjan will also be in charge of the other Armenian Communities in Israel during the absence of Father Papken Abadian, who recently left for a six months' tour of the East in order to visit the Armenian Communities of India, Pakistan, Ceylon and Burma.

PILGRIMS FROM LATIN AMERICA IN ISRAEL

On December 22nd, a group of South-American pilgrims landed in Haifa on their way to the Old City of Jerusalem and Bethlehem. The group was led by their Excellencies Mgr. *Alfonso-Marie Buteler,* Bishop of Mendoza (Argentine) and Mgr. *Salvador Martinez-Silva,* of Mexico, Titular Bishop of Jaso. The party was welcomed by a representative of the Ministry of Religious Affairs.

IN MEMORIAM

FATHER DERTAD BERBERIAN

On August 1st, Father Dertad Berberian, Armenian Vicar of Haifa and Galilee, passed away after a short illness. The funeral service, conducted by His Grace Bishop Ruben Manassian, took place in the Armenian Church of St. Nicolas of Jaffa. Representatives of the Eastern Orthodox Churches took part in the ceremony. Among those present were a Delegation of the Armenian Patriarchate of Jerusalem who came from the Old City, and Dr. M. Mendes, representing the Ministry of Religious Affairs.

*

Father Berberian was born in 1892 in Caesarea (Turkey). He was educated in the Armenian Seminary of Jerusalem and consecrated a priest in 1922. First deacon, then Superior of the Armenian convent and church of the Nativity at Bethlehem, he was later made Superior of the convent of the church of the Holy Sepulchre, chief Dragoman of the Armenian Patriarchate and finally Vicar of Haifa and Galilee.

The Armenian Community mourns in him a man who during forty years rendered loyal and devoted service to the Brotherhood of St. James and to the Armenian nation.

THE CHURCH OF THE ANNUNCIATION IN NAZARETH

By C. W.

"Nazareth is a small town situated in a valley in the heart of the mountains, and can only be seen when one is just above it" — wrote Abbot Daniel some eight hundred and fifty years ago. Much the same could be said to-day. But the general aspect of the idyllic Galilean town may soon undergo considerable change through the erection of a new Basilica of the Annunciation, the cornerstone of which was laid last December. For the new church is going to be one of the largest churches in the Middle East. It was conceived, in fact, not merely as a means of meeting local requirements, but as a symbol and a monument.[1] The initiators, the Fathers of the Custody of the Holy Land, intend to spend upon it some three to four million dollars, which they hope to raise among the Catholics of the whole world. The Government of Israel, in keeping with its liberal principles, readily accorded its authorization. The old church will be pulled down next spring. Then archaeological exploration of the place will begin, to be followed by the work of construction.

The new Basilica will be the fourth successive edifice to arise on this site. The first church of the Annunciation is assumed to have been built in the fourth century by Count Joseph of Tiberias who, according to St. Epiphanius (he was the Count's guest in 356), had been ordered by Emperor Constantine to build churches in the various towns and villages of Galilee. Later travellers already mention the church as standing above the Grotto of the Annunciation; but only in the 6th century do we find a short description of it, written by the Pilgrim of Placentia (570), according to whom the "House of Mary, transformed into a Basilica" had the shape of a church with three naves, directed from West to East. The Grotto of the Annunciation lay a little below the surface of the church and was covered by an edicle occupying part of the central and left naves. The church is further mentioned in the Itineraries of Arculf (670), the Venerable Bede, St. Willibald and Peter the Deacon (1037). This Byzantine church seems to have been either partly or totally destroyed at some time before the arrival of the Crusaders, as may be inferred from the narrative of Saewulf, who visited Nazareth in 1102 or 1103.

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1. See "The Presentation of the Project" by the Architect A. Barluzzi, published by the Franciscan Custody of the Holy Land, Jerusalem 1954.

Shortly afterwards, it was reconstructed by Tancred, and became a cathedral in 1109, as in the meantime the Metropolitan See of Scythopolis (Beth Shean) had been transferred to Nazareth. The Russian pilgrim Abbot Daniel, who visited the country in 1106-1107, already saw the rebuilt church.

"A large and lofty church rises in the midst of the town. It has three altars. Upon entering it there is on the left side, before a little altar, a small but deep cavern with two small doors, one east and the other west, through which the grotto is reached." [1]

This church, in which St. Francis of Assisi prayed in 1219, and St. Louis, King of France, in 1254, was destroyed in 1263 by order of the Egyptian Sultan Baibars, who also drove the Latin clergy out of the town. In the 14th century the Franciscans arrived in Nazareth, and although they were subsequently expelled in 1385, and again in 1448 and 1548, they eventually contrived to gain a permanent foothold in the town. In 1620, they obtained formal permission to build a church and a convent over the Grotto of the Annunciation from the Emir of the Druzes, Fakhr ed-Din. The project, however, could only materialize, and on a smaller scale, 110 years later under Sheikh Daher el-Amer, and even then the work had to be carried out in conditions of emergency. The new church was only 22 metres long and 17 metres wide; but, according to a contemporary account, "it was the most beautiful, majestic and devout church that the Holy See had in those lands of the East." [2]

The 19th century was less enthusiastic about the "majestic" edifice of 1730. The Christian population had grown in the meantime and the flow of pilgrims in that century was on the increase. The conviction rapidly grew that neither in size nor in appearance did the church do justice to the place and to the event it was meant to illustrate. In 1871 it was somewhat enlarged, but even so it was felt to be inadequate. Accordingly, the Custody of the Holy Land began to prepare plans. Their implementation, however, had to be postponed owing to the unsettled conditions in the country.

The new church will consist of a rotunda covered by a cupola of solid stone, surmounted by a large lantern in the form of a triple order of columns and arches. Beneath the cupola will be a ciborium covering the

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1. Pilgrimage of the Russian Abbot Daniel in the Holy Land, Palestine Pilgrims' Text Society, 1895, page 69.
2. Golubovich, Biblioteca Bio-Bibliografica della Terra Santa, Nuova Seria, Vol. 14, page 69.

The projected new Church of the Annunciation
(*By courtesy of the Custody of the Holy Land*)

Holy Grotto, to which access will be gained by a flight of stairs. Around the rotunda will be four appendices arranged as the arms of a cross. The southern one will serve as the vestibule and the others as large chapels. Around the exterior of the rotunda a circular ambulatory will link up the arms. Between the different arms of the church there will be nine chapels, each with an apse and covered by a vault and a central cupola, all of them orientated like rays from the rotunda, with entrances from the ambulatory. The various parts of the sanctuary will be encircled and linked together by an external portico, with arches carried on piers. At the end of the two lateral arms there will be four towers dedicated to the Evangelists.

The greatest length of this church will be 90 metres, and the height, from the floor to the cross of the cupola, 72 metres: it will thus be larger than the Crusaders' basilica which, according to Father Viaud's archaeological findings, measured 75 metres from west to east and 30 metres from north to south. The architect is Signor Antonio Barluzzi, who designed the basilicas of the Agony in Gethsemane and of the Transfiguration on Mount Tabor.

CHRISTIAN ARCHAEOLOGY IN ISRAEL, 1948-1954 *

By M. AVI-YONAH
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The boundaries of the State of Israel do not include any of the principal Christian sanctuaries at Jerusalem and Bethlehem. The two holy sites of Nazareth and Mount Tabor have been built over since many years and no important discoveries have been made there recently. On the other hand, the rapid building development all over the country has led to the discovery and clearance (whether partial or complete) of a considerable number of Christian monuments of the Byzantine period. Apart from one expedition from abroad, the work of excavation of the Christian monuments was performed by the Israel Department of Antiquities, the Israel Exploration Society and the Hebrew

*Summary of a paper read at the Fifth International Congress for Christian Archaeology, Aix-en-Provence, Sept. 13-19, 1954.

University; the Ministry of Religious Affairs has been equally busy in conservation work.

The general picture which emerges is that of the cultural and economic prosperity of the country under Byzantine rule. This is exemplified not only by the number of sites with Roman-Byzantine remains and the fact that the cultivated area at that period extended further into the desert than at any subsequent time. The general prosperity is manifested also in the great building activity as regards churches and monasteries. It goes without saying that every village had a church; what surprises us is the fact that even some of the smaller townlets had two, three or even four churches, besides several monasteries. Evidently the influx of capital and immigrants into the Holy Land in the fifth and sixth centuries must have been very considerable indeed.

In view of this prevalence of Byzantine remains in the country we need not wonder that the building activities in Israel in 1948-1954 have led to the discovery of eleven churches, three monasteries and three civil buildings of some importance. Owing to the co-operation of the population with the Government authorities and the vigilance of the latter, it has been possible to explore and record all the finds casually made.

The earliest as well as the most interesting of the churches excavated has been found at *Evron,* ca. 10 kms. north of St.-Jean-d'Acre. The area excavated extends over 30 by 25 m. It contained a basilical church (ca. 14.50 by 10.50 m.) with a nave and two aisles, preceded on the west by an open atrium, flanked on the south by an open loggia, and on the north by two rooms, (a diakonikon and a baptistery). The original building is dated by inscriptions in its pavement to 415. It was reconstructed and repaired in 442-3. In 492 the eastern porch of the atrium was replaced by a long narthex and at the same time the altar was surrounded by a chancel screen. This sequence, which is not without its architectural and liturgical interest, was established by the superimposition of dated pavements and by the evidence of such changes as the cutting of post-holes for the chancel screen in the earlier pavement. The minor finds on the site include a large shallow bowl of white marble and parts of a bronze candelabrum with bronze crosses suspended from it on chains.

The main interest of the Evron church lies, however, in its mosaic pavements and their inscriptions. The whole area of the church, including the porches surrounding the atrium, was paved with mosaics at

various levels. All the ornament is geometric with the exception of a fish, two birds and a vine on ivy scroll. A peculiar feature of the earliest of the three pavements was the lavish use of crosses in the pavement (seven times) and of the ☩ sign (three times, twice at the entrance to the atrium porch). Once an A and Ω are added above the horizontal arm of the ☩ . We can well understand how the repetition of this venerated symbol in the floor led to the edict of 427 (*Cod. Theodos.* 1, viii), by which the use of the cross on pavements was forbidden; and indeed it was observed that in one of the side-rooms the later pavement, dated 442-3, overlaid an earlier inscription written round a cross. Another interesting point is the lavish use of cubes of glass mosaic in the earliest of the three pavements. This agrees with the evidence of the many pavements found at Antioch from the early Roman times downwards; it serves further to disprove the use of glass cubes as alleged evidence of a late date.

Fourteen Greek and one (as yet undeciphered) Syriac inscription were set in the pavement. They contain the names of 57 individuals, including a hitherto unknown bishop of Ptolemais (Paulus, ca. 442). Of the other clerical charges we should mention a chorepiscopus in 415 (the name has been lost), three priests in different periods, two archdeacons and one periodeutes. The lower clergy (diakonos, hypodiakonos and anagnostes) were very numerous; up to 14 deacons are mentioned in one inscription, some with their children. The onomasticon is predominantly Latin and Greek; names of Semitic origin are in a minority. These include such names as Abda, Barachon, Isaac, Naumos, Sallos. A mosaic artist is mentioned in 415; in 442 the work seems to have been done by two local artists, Aionus the deacon and Bassus the subdeacon. A curious problem is posed by one of the inscriptions on the later pavement which refers to the purchase of a *stegè* (roof? house?) and the "erection of the holy church". Another inscription in a side room contains the rare word *photistérion* (baptistery?). However, the small, marble-lined depression with two steps which seems to have fulfilled this function is not found in this room but in the second, described on its pavement as a diakonikon. Some of the inscriptions seem to mark parts of the pavement as donated by individual donors. One such was found in an intercolumnar space. Another, placed in the eastern porch of the atrium in front of the churchdoors, reads: Ϝ Ϝ Ϝ ΜΝΗϹ ΚΥ ΤΟΥ ΔΟΥΛΟΥ ϹΟΥ etc. The first three letters, which are a Phoenician *yod,* reversed to suit the direction of the Greek writing, can only stand for an abbreviation of the Tetragrammaton thrice repeated; it is so far unique in Palestinian epigraphy.

Another fifth century church was discovered at *Giv'at ha-Qirya* (Sheikh Badr) just outside Jerusalem to the west. The basilica (17 by 14 m., two rows of four columns) had a rojecting apse (diam. 4.5 m.) and neither narthex, prothesis nor diakonikon. The place of a narthex was taken by a stone paved atrium surrounded by a porch. It led to a monastery building extending westwards for another 30 m.; the side walls and two of its rooms, paved with mosaic, could be traced. North of the basilica was a crypt with remains of burials. South of the church were two courts paved in white mosaic and a small chapel (7.5 by 4 m.), with a dedicatory inscription reading: ΚΕ Ο ΘϹ ΤΟΥ ΑΓΙΟΥ ΓΕ [ωργι] ΟΥ ΜΝΗϹΘΗΤΙ ΤΟΥ [καρ] ΠΟΦΟΡΗ [σαντος] (Pl. III). This reference to St. George enables us to identify the site with the γεροντοκομεῖον containing a chapel of this saint, erected by Eudocia πρὸ τῆς πόλεως (Cyrillus Scythopolitanus, ed. Schwartz, p. 204). There is evidence of a burning down of the place (in the Samaritan revolt of 529?) and of a relaying of the pavements over the ashes at a later date.

Another Byzantine construction outside Jerusalem presents us with an interesting problem. It is a funerary chapel and mausoleum found at *Beit Safafa* south of the city and excavated by Mr. Y. Landau, Dept. of Antiquities. The mausoleum consisted of an underground vault divided into 7-8 compartments by thin partition walls. Two of these compartments were empty, four contained each a lead coffin of an adult and one two small children's coffins. All the coffins are uniformly decorated with a design of crossing ropes, between which are crosses and garlands. The funerary chapel attached to the mausoleum measures 7 m. square; it is divided by two rows of two columns each into a nave 3.5 m. broad and two aisles, but has no apse. At the eastern end of the nave was a mosaic inscription of four lines of a peculiar arrangement, written in a tabula ansata. It referred to the erection of the house of the Holy Martyrs for the salvation and succour of Samuel and his kindred and the repose of the ΠΟΛΑΒΟΤΩΝ in the month of June, 14th indiction 206. The word πολαβοτων has not so far been satisfactorily explained; some of the suggestions are a derivation from πολύβωτος "many feeding", i.e. reference to the parents of the builder; or to the city of Πολύβοτος in Phrygia; another suggested correction is to ΠΟΛΥΕΤΩΝ "old aged". The date is indicated as 206 in the 14th indiction. The problem of the era is roughly resolved by the style of the building, which cannot be earlier than the fifth and later than the sixth century; i.e. we have here an era which lies between 200 and 400. The dedication of the chapel to the Holy Martyrs seems to supply the solution; there is an era of Martyrs known from an inscription from el Muhezzeq in Arabia, of the year 607 (τῶν

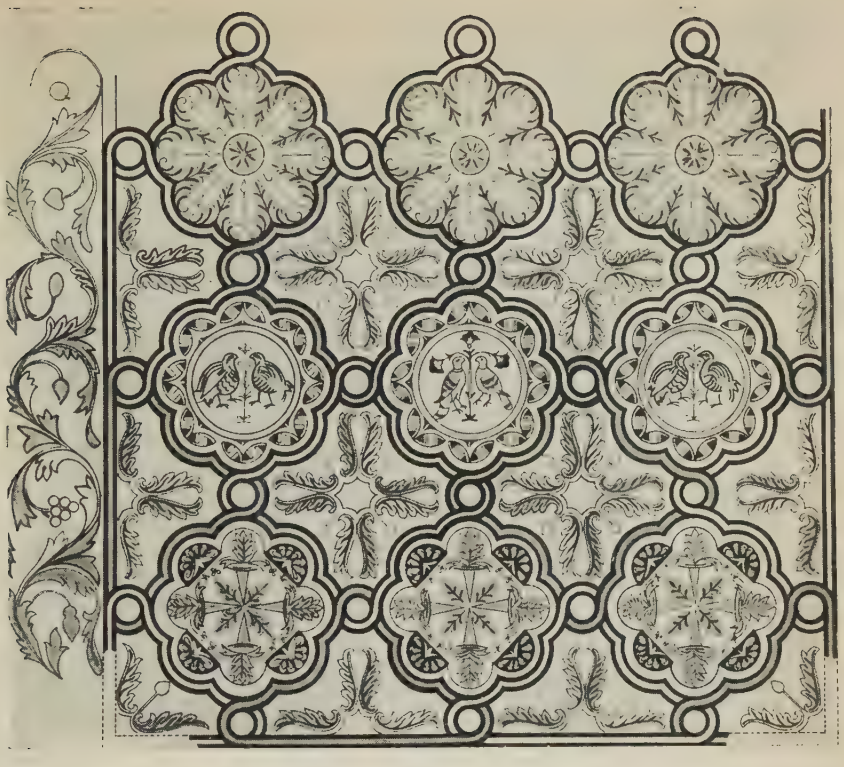
μαρτ ὑρων βψ'). This era begins in August 284; the year 206 of this era corresponds therefore to A.D. 490, which is in fact the year 14 of the indictionary era.

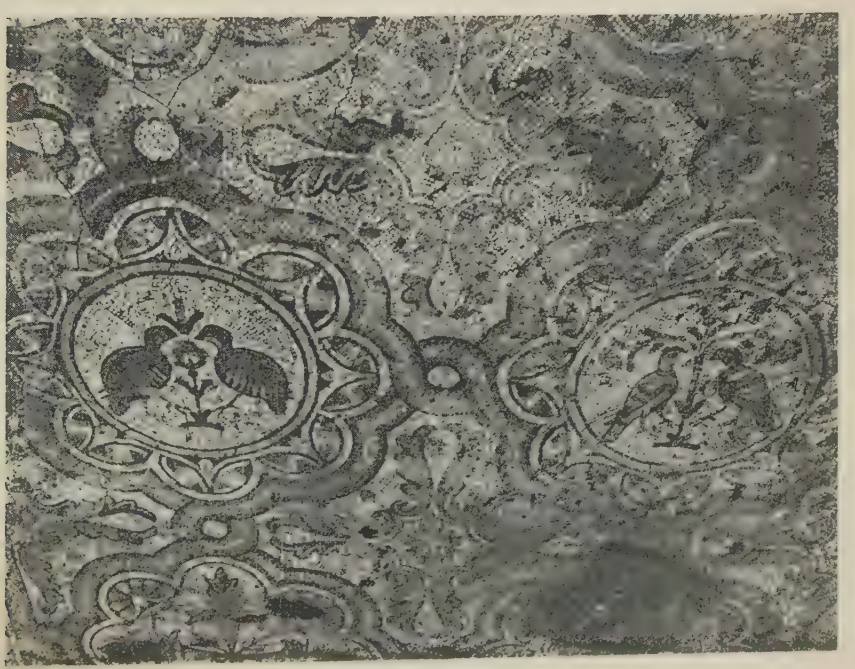
The small town of *Susitha-Hippos* has yielded so far the remains of four churches, two of which are dated to the second half of the sixth century; the other two probably also belong to the same period. One church has a projecting apse, with remains of the clerical bench around its inner face and a chancel screen in front of it. North of the apse is a niche in the wall, which has later been blocked up. In the south another smaller apse was added at a later date, also with a niche in its east end; this apse was protected by a small chancel screen. We might have here a rudimentary form of a prothesis. Also found were the remains of a big cathedral church of a similar plan; the single apse is 8 m. in diameter and has a clerical bench in four steps. The intercolumnation is 1.5 m.; a screen cuts across the nave in front of the altar. One of the screen plates has been found. It was apparently re-used from an earlier pagan construction. One of its sides shows a half-erased dolphin; on the other is represented an arch resting on columns and below it a lamp hung on chains; the whole is surmounted by the inscription: ΕΝ ΧΡS ΠΡΟΚΟΠΙΟΥ ΠΡΕCΒΥΤΕΡΟΥ.

The same Procopius is referred to in the mosaic pavement of a baptistery church attached to the cathedral on the north. This church measures outwardly 12 m. in width, (nave 4.5 m., aisles 2.5 m.). It has three apses. In the central apse a circular fount was found with a frame having cruciform projections. An inscription in the north apse contains the dedication of this church to SS. Cosma and Damianos; another dates it to 591.

Opposite Hippos across the Sea of Galilee lies the important site of *Beth Yerah* (Khirbet el Kerak) which has so far yielded a Canaanite wall and granary, a Roman fortress, a synagogue, a Roman-Byzantine bath. In 1952-3 an expedition of the Oriental Institute of Chicago, directed by Prof. P. Delougaz, excavated there a tri-apsidal church with narthex and atrium, paved with mosaics. A slightly later baptistery attached to it on the north is dated 529; it has a hollow place under the altar (a reliquary?) and a very shallow indentation which might be the place of the fount.

Remains of two more churches were found at *Dora* and at *Hanitha*. The former is a basilica with nave and aisles; an inscription dates it to the times of an (otherwise unknown) sixth century bishop named





Details of pavement

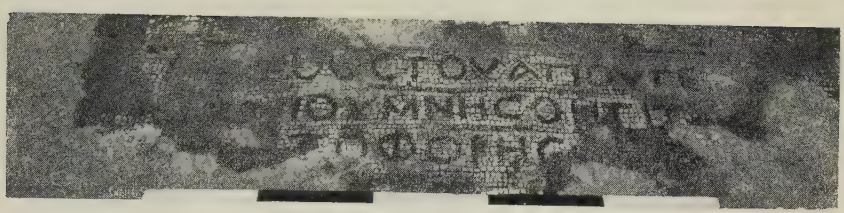
Sha'ar ha-'Aliya

1. *Sha'ar ha-'Aliya*

Inscriptions

2. *Sha'ar ha-'Aliya*

Details of pavement



1. *Dedicatory inscription in Chapel of St. George*

2. *Beth-ha-Shitta.*

Wine-press in monastery farm

Beth-ha-Shitta

1. *Mosaic pavement with abbreviated inscriptions and symbols*

Beth-ha-Shitta

2. *Mosaic pavement with abbreviated inscriptions and symbols*

Acacius. Another find on the site was the top of an episcopal sceptre, viz. an ivory hand with a ring on a finger and three fingers raised in blessing. Near the basilica, and certainly connected with it, was a granite column which had a small circular hole surrounded by traces of a metal cross with four nails holding each arm in place and surrounded by four crosses cut in the column. Above this was the inscription: +ΤΟΥ ΑΓΙΟΥ+ ΓΟΛΓΟΘΑ ΛΙΘΟC. The whole therefore held a relic of the rock of Golgotha; a similar relic was found twenty years ago at Sebaste-Samaria. *

At *Sha'ar ha-'Aliya* on the coast south of Mount Carmel M. Dothan (Dept. of Antiquities) excavated the remains of a monastic establishment(?) possibly connected with the remains of a chapel found in the same vicinity ten years ago and never published. The portion excavated consists of two halls 7.5 by 5 m.) paved with mosaics. The pavements are showing representations of birds and fruits (Pl. I). Two narrower rooms (4.5×2.5 m.) connect the two halls; in the western of these the pavement contained an inscription in a circle: + Ο ΤΟΠΟC ΟΥΤΟC ΤΩΝ ΚΑΛΩΝ ΗΜΕΡΩΝ ECTIN "This is the place of lucky days". Another fragmentary inscription refers to the dedication of the site to the memory and repose of the donor's parents.

At *Beth ha-Shitta* in the Beth Shan Valley chance finds have led to the clearance of a small monastery farm (by Y. Aharoni, Dept. of Antiquities). It consists of 8 rooms grouped round a court paved with stone. On one side of the court was a typical Byzantine wine press and five small unpaved rooms. On the east side of the court were two small rooms ca. 5 m. square: the antechamber was connected by two descending steps with a chapel. Both were paved in mosaics in three colours. In the first room the pavement represented a big red cross in a circle, with four smaller crosses in the corners. (Pl. IV) The second room had a pavement with a field divided into 70 squares. In its eastern surround was the representation of an apsis (a substitute for a real one?) in the form of an arch with a lamp beneath it. The small squares were filled with various geometric designs, fruits, trees, etc. They also contained abbreviated inscriptions such as KPC, BΘ, Π(νευμα), Μ(αρια), the monogram Eusebius, etc. (Pl. IV) The date of this farm is much disputed. On the one hand the use of crosses in the pavement and the general style of the decoration remind us of the earliest Evron church (5th cent.); on the other, the degenerate character of the inscriptions and the rough mosaic point to a late date, possibly in the eighth century, when the Byzantine edicts were no longer operative in this country.

* On this discovery see J. Leibovitch, *Christian News from Israel*, Vol. V, No. 1-2, pp. 22-23.

Of the civil buildings belonging to the Byzantine period the most interesting was discovered at *Caesarea*. It consists of a forecourt 19×12 m. surrounded by a wall and closed by a portico entrance with two columns (2,3 and 2 m. respectively). From the portico a room paved with mosaic led to a monumental staircase (10 steps, 5 m. broad) and into another long corridor paved with mosaics. An inscription in the lower room records that the "apsis, stairs and wall" were erected by the Fl. Strategius from city funds in the time of the governor Fl. Entolius (otherwise unknown). The court is constructed from re-used materials and contained two sitting statues over lifesize, one of red porphyry and one (pieced together from two unequal parts) of white marble. Obviously, we have here a Byzantine open-air museum implying the use of earlier statuary, and remotely comparable to the Meidan at Constantinople with its trophies. The excavations by S. Yeivin, Director, Department of Antiquities, are continuing.

At *Beth Shan* a Byzantine insula was excavated by N. Zori (Dept. of Antiquities) containing elaborate water supply and drainage arrangements; also a fragmentary pavement showing fishers, a crocodile, fishes and a battle of the cranes and pygmies — evidence of the continued influence of Egyptian landscape pictures into the Byzantine period. At *Tiberias* a Byzantine hypocaust bath was partly cleared (by M. Rabbani, Dept. of Antiquities) with debris of a pavement on which were represented lions and elephants, griffons and donkeys, within an acanthus border.

To sum up: the new discoveries have on the whole confirmed the prevailing theory of the sixth century dating of triapsidal churches, the railed-off altar and of the use of the prothesis, diakonikon and narthex. The puzzle of the shallow baptisteries sunk in the ground remains unsolved. The simple geometric character of the Christian mosaic pavements preceding the sixth century has again been confirmed. The epigraphical material has been particularly rich and instructive, including some surprising new features, such as the use of the three FFF to design the Holy Trinity, etc.

IMPRESSIONS OF A VISITOR FROM THE ARGENTINE

By HORACIO ELIZALDE

With the kind permission of the Editors of the Argentinian review *Esto Es,* we reproduce the following interview granted by the distinguished poet and writer *Arturo Capdevila* on his return to Buenos Aires from a visit to Israel. Lawyer, judge and university professor, Mr. Capdevila has attained a leading place in the contemporary world of South American letters. His works in verse and prose already comprise more than thirty-six volumes, but none of them is perhaps so widely read as "Melpómene", a poem which alone suffices to place him in the forefront of Argentine literature. His prose writings cover a wide range of subjects. A competent historian and an interesting narrator, he possesses the rare quality of presenting a wealth of facts in a readable form.

"No, by no means. What happened to Hemingway in Paris did not happen to me in Israel. I was not disappointed. It looked to me like an altar, a place where all human essences find expression." With these words, uttered with pathos and emotion, Arturo Capdevila replied to his host, the Minister of Israel in the Argentine, who had ventured the surmise that modern Israel, a country of pioneering and colonization, might have come short of the expectations of the poet who wrote "Sulamita". Just as Hemingway did not like the real Paris because it resembled in no way the Paris of his own books, so the poet who sang King Solomon's beloved might have been disappointed by the prose of everyday life in the land of the Song of Songs. Yet the diplomat knew quite well that Capdevila could not have failed to grasp the profound meaning of that toil which gives Israel the appearance of a bee-hive. "Modern Israel is a country of workshops and laboratories", Mr. Kubovy said, "but we feel quite certain that you and your wife have understood that the ultimate meaning of all such labours is the search for eternal truth, the search for God."

Of course Capdevila had understood. He proved it several times in the long informal talk we had in his library after the reception offered in his honour by the Israel Legation on his return from the Holy Land.

The mystery of Israel

"Yes, indeed. Only the search for God can explain the mystery of Israel. In Spain I found greatness. In Italy, the glory of the Italian

nation was foremost among my impressions. But in Israel, although there is greatness and glory, one cannot help being overwhelmed by a sense of mystery. Her mountains and her cities, the very colour of her earth, all is breath-taking mystery inviting the spectator to meditation."

But does that mystery refer to the landscape only or to man also? we asked. "Mainly to man. That mystery is first and foremost an attribute of the Jewish nation. They know that they are the chosen people. All ancient nations have passed. Israel stays. The rise of the State of Israel must be considered as an outstanding religious event, rather than a political one."

However, we argued, the Israelis postulate, in addition to religion, other links with the past, such as national continuity, Jewish culture, and so on. "I know", he answered, "but culture is a weapon of faith; and therefore faith comes first. Even in fields such as that of material upbuilding, which seem so removed from religion, what touches the visitor in Israel is faith. The traveller arriving there is stunned by the fantastic rhythm of work which alone can explain the enormous progress made by the country in so short a period. But even more impressive is the faith which people put in their work, and without which their feverish activity would be utterly meaningless. Seen in this light, the accomplishments of Israel appear like the fruit of a miraculous capacity which in the face of danger and obstacles has bestowed great honour upon all mankind. For it is a great honour indeed to be a man if man is capable of such faith."

Women in Israel

"Not only their faith impressed me," added Mrs. Capdevila, who was present at our talk, "but also the atmosphere of happiness, the joy they find in their work though life is hard and conditions are strenuous. Everybody carries his burden with a smile, but especially the youth. Women also do their share, sometimes not only side by side with men, but even in a leading capacity. No words can describe, for example, the admirable work performed by the women of the WIZO in the absorption of new immigrants."

"In Israel," Mr. Capdevila continued, "every task is a mission. They built roads, towns, settlements and factories. Groves and orchards sprang up in the wilderness. A country was shaped, and later became an independent State. Should we not rejoice in it when Jehovah, as is written in the Holy Scriptures, 'sees that it is good'?"

Past and present

"Material progress is patent in the ultramodern cities set amid the biblical landscape. Tel Aviv, Haifa, the new Jerusalem, and many other smaller towns which seem to have sprung up in the very desert, are evidence of that intensive work of creation. Who would realise, on seeing Tel Aviv, that it is but four decades old? It is like a maiden who looks more than her age. And for so young a city Tel Aviv is a large one."

The contrast between present and past, implicit as it is in all the modern creations of Israel, cannot escape the eye of the poet. "As if to emphasize," Mr. Capdevila added, "the meaning of that Tel Aviv, which has sprung from the dunes, and which continues to invade the surrounding plain, the ancient city of Jaffa displays, close by, her age-old arcades and minarets. Going North along the sea shore, passing a chain of hills which culminates in the Carmel, a splendid road leads to that marvel known as Haifa Bay, at the foot of the town which bears the same name, Israel's main harbour and industrial emporium. The chimneys and petrol-tanks in the lower town contrast with the idyllic landscape where a soft breeze blows gently among the pine-trees around the residential quarters on the slopes of the Carmel. No less striking is the contrast between past and present which becomes apparent when, across the bay, our eyes encounter, under the shade of the fortress whose thick walls bathe in the waters of the Mediterranean, the city of Acre, the ancient St. John of Acre, deep in its centuries-old sleep."

Freedom of worship

Two features of Israel constantly caught Mr. Capdevila's attention: contrast and coexistence. A striking example of the latter is afforded by the town of Nazareth, which impressed him with special significance because it is so intimately connected with the name of Jesus.

"In Nazareth", he said, "while visiting the Church of St. Joseph, the Christian traveller is overcome by emotion, his mind assailed by old memories of the humble carpenter teaching young Jesus his trade. From the mouth of a Franciscan he hears in the Church of Annunciation that in that very place lived, according to the tradition, the Virgin Mary. He sees an Israeli soldier standing by on guard as the Arab maids fill their pitchers at the Well of Mary, where in her own time the mother of the Lord used to go herself for water. And then he will see a little crowd of Arab children coming out of a Catholic school.

"And before the tide of surprise and emotion ebbs, yet another colourful detail adds to the spectacle a new wave of powerful suggestion: from

the turret of a nearby mosque the voice of a muezzin goes forth calling the Moslems to prayer."

Many a Catholic dignitary has testified to this freedom of worship before Capdevila. We asked him whether he had spoken to any of them. "No," he answered, "not with dignitaries, because I was not on an official mission. But I spoke with simple priests and they all acknowledged the profound respect they have always enjoyed in Israel and the assiduous zeal revealed by the Government in guaranteeing the freedom of Christian worship and in promoting the harmonious coexistence of all faiths."

"I could also realise", Mr. Capdevila continued, "how deeply the Arab citizens of Israel appreciate the efforts made by the Government to secure equality of rights and opportunities for them and adequate educational facilities for their children."

The New Jerusalem

Our host then turned his attention to a theme especially dear to him — Jerusalem.

"Earthly and heavenly at the same time, I called Jerusalem in my address at the Legation. And I added that it appeared to me more heavenly because there was part of it that I could not see, and that it has been an international mistake to cut it in two, for it cannot be divided.

"I saw the city from the top of two towers: that of the Church of Dormition and that of the YMCA, the highest spot in Jerusalem. Deeply moved, I saw, within its walls, the Old City of Jerusalem; to the right, the hills of Judea with Bethlehem in the background; Mount Scopus and the buildings of the Hebrew University, now inaccessible, while that institute of learning continues to function in tens of different premises spread all over the New Jerusalem. I was deeply impressed by the following explanation given me by an Israeli: 'The whole world can carry Jerusalem in their hearts, for they need but a spiritual Jerusalem. We Israelis need also a physical one, a modern living city capable of holding within it the immense spiritual content that Jerusalem holds for the Jewish nation'."

"A modern living city", Mr. Capdevila repeated, as if to himself, "connected with the country whose heart it is. A new but eternal Jerusalem that can belong to no one but the people who for centuries on end have prayed and sung: 'Next year, in Jerusalem . . .' "

THE PROGRAMME OF THE AMERICAN FRIENDS SERVICE COMMITTEE IN ISRAEL

By CATHARINE EVANS
Field Director of American Friends Service Committee
Israel Unit

In 1950 the American Friends Service Committee undertook two projects in the State of Israel. Previously the Committee had administered for the United Nations a relief programme for Arab refugees in the Gaza Strip and Western Galilee areas. "The American Friends Service Committee, representing the Religious Society of Friends (Quakers), attempts to relieve human suffering wherever it is found and to ease tensions between individuals, groups, or nations. It believes that there is that of God in every man, and that love, expressed through creative action, can overcome hatred, prejudice and fear." The Committee, organized in 1917, has now been at work for 37 years, and it has served in more than 20 countries of Europe, Asia, and North America. The Committee, through constructive service, is endeavouring to promote peace and to create understanding among people. Its work, which is of a service nature rather than of a missionary character, is supported and participated in by people of many religions, races and nationalities.

The American Friends Service Committee shared with the Israel Government the common concern to facilitate the integration of the Arab farmer into the Israel community where modern agricultural methods have generally become accepted. In the spring of 1950 there was a joint decision for the Committee to undertake an agricultural demonstration project in the village of Tur'an near Nazareth. This Arab village has a population of 1600 people of whom approximately 75 per cent are Moslems and 25 per cent are Christians. The villagers farm about 11,000 dunams of land.

Quaker agriculturists have introduced modern farming methods, including the use of agricultural machinery. Villagers have been encouraged to clear the fields of stones and to cooperate with neighbours in cultivating their small landholdings in larger areas or strips. Another accomplishment is that the villagers have decreased the sale of organic fertilizer in order to increase their yield by using it on the land. They now even purchase and make use of chemical fertilizers.

Crop rotation, soil conservation, and new crops have also been introduced. The villagers seem to accept the value of the new methods and

of the farm mechanical unit in terms of their increased yields from the land. The village has completed the purchase of one tractor, and their representatives are now beginning to carry responsibility for the maintenance and use of the farm mechanical unit.

The second project of the Committee in Israel is the Community Centre in the Old City of Acre. Under the guidance of the Centre Director, a member of the Quaker team and an experienced social worker, the local full-time staff of five women and two men provide a variety of health, informal educational, and recreational services to meet the needs of the community. An Advisory Committee of citizens of the Old City meets regularly with the staff and shares responsibility for the Centre programme. Within the past year the concepts of formal membership in the Centre and the payment of a small fee have been successfully introduced. The following activities are now regularly scheduled in the Centre:

A Nursery School for 90 children, 2½ to 4 years of age.

A Health Programme conducted by a trained nurse. This programme includes a well-baby clinic, home visits by the nurse, health examination, vaccination and immunization of nursery school children, and classes in home nursing and child care for mothers and for teen-age girls.

Sewing Classes and club groups for teen-age girls.

Play, craft, and club groups for girls and boys of various ages.

Movies and story-telling groups.

Carpentry training courses for teen-age boys.

Evening activities for adults, including games, lectures, music, and social hours.

Lending library with over 1,000 books in Arabic and English. While this is only a small library, the only other lending library with Arabic books in Israel is that maintained by the YMCA in Jerusalem.

The Centre is making a constructive contribution to this community, composed of Arab refugees and new immigrants who have settled in the Old City where living conditions are crowded and insanitary.

The American Friends Service Committee has also been active in the development of the International Voluntary Work Camp movement in Israel. The Committee has worked in close cooperation with the Israel Work Camp Council and the Israel National Commission on UNESCO since 1952 in organizing international work camps. The Israel work camps share the common purpose of the international work camp move-

ment, now active in 25 countries, i.e., "to build peace through small groups working, living, and learning together." The fifth international work camp in Israel was held last summer at Shafir (near Migdal-Askalon) and helped in the construction of the agricultural school organized by the Shafir County Council for the 13 settlements of the region. Through a programme of physical labour, discussion, cooperation, and group fellowship, the 52 volunteers from nine countries who participated in the 1954 camp developed a better understanding and appreciation of each other. The volunteers were composed of Jewish and Arab Israelis, together with representatives of other countries, and their religious backgrounds included Hebrew, Moslem, Christian and Hindu. There was also a wide range of political viewpoints among the volunteers. Six Israeli work campers attended international work camps in Europe and in North America during the summer of 1954.

The responsibility for the international work camps is now being carried by the Israel Work Camp Council, a local secretariat, and the volunteers who have participated in work camps here and abroad. At present, a member of the Quaker team in Israel serves as the advisor for the programme. The projected plan is that the leadership and support of the international work camps in Israel will shift to the Work Camp Council and the volunteers by 1956.

The American Friends Service Committee serves impartially in any country or section of the world. For example, during the Civil War in Spain and during the Communist-Nationalist struggle in China, the Committee administered aid to persons in need on both sides of the conflicts. It is in this same spirit that the AFSC is now carrying on social and technical assistance projects in Jordan as well as in Israel.

The work of the Committee in Israel is a continuation of a close cooperative relationship with the Jewish people which began in the 30's with the critical problem of refugees in Europe. Clarence Pickett, the former executive secretary of AFSC, in his recent book *For More Than Bread,* describes the fine support and assistance given by Jewish groups in the United States to the Committee's refugee work in Europe and the United States. He expresses "that scores of warm, heartening memories come back to me of occasions along the way of this growing closeness... I have almost consistently happy memories of the very frequent association of Jewish and Quaker groups" (Pp. 143-144). We trust that this fine mutual understanding and working relationship of Jews and Quakers may be enriched through the present programme of the American Friends Service Committee in Israel.

CHRISTIAN BOOKS AND CHRISTIAN READERS AT THE JEWISH NATIONAL AND UNIVERSITY LIBRARY OF JERUSALEM

By Y. A. KLAUSNER

The National Library on Mount Scopus, access to which is now denied by the Jordan Kingdom to Israel scholars, contains half a million books and manuscripts which were collected over a period of half a century from all parts of the world. As the result of Arab intransigence, the largest library in the Middle East lies idle. To have been deprived of these rich sources since 1948 has been a bitter blow to scholars and students in Jerusalem. But while the hope has not been given up that this great national centre of study will one day be accessible again, efforts have been made during the past six years to develop another great library in the New City. With the assistance of Jewish and Christian friends from all parts of the world, a new library has been built up. To-day it numbers some 350,000 volumes — again the largest in the Middle East.

Pending the construction of a new library building, the most important departments have for the time being been accommodated in the buildings of Christian institutions. The administrative offices and the principal storerooms are in "Terra Sancta College", the uncatalogued books together with the Law Library are housed in Ratisbonne, while the zoological and botanical collections are housed in the Italian convent of the Franciscan Sisters.

The J.N.U.L. was at all times concerned to serve not merely the teachers and students of the University, but also other sections of the population, including the variegated Christian community. The latter has at its disposal a number of important libraries belonging to various Christian institutions. These, however, are of a specialized character. The J.N.U.L. offers the Christian reader a wide range of subjects as well as certain facilities which the smaller libraries are unable to offer. Relations between the J.N.U.L. and the Christian libraries in Jerusalem have always been most cooperative. Teachers and pupils of the Hebrew University consulting volumes in Christian libraries are no infrequent sight, just as one often finds Christian students working in the J.N.U.L. The pupils of the Hebrew University itself include Christians, some of

whom specialize in Jewish studies. Clerics of all denominations use the Library, which contains rich stores of books on Jews and Judaica (some written by Christian Hebraists), on the Hebrew Bible and on the New Testament, on the geography, history and archaeology of the Holy Land and the Middle East, on Hebrew and Semitics, on Christian theology and philosophy, on religious movements within Christianity, on the Crusades, on comparative religion, etc. In this connection the works of Jewish physicians who were famous in the Christian world should be mentioned, e.g. Isaac Israeli, Amatus Lusitanus, Jacob Mantino, Zacutus Lusitanus, the convert doctor and astrologer Nostradamus, etc. Books written by them, some available in their Latin, Hebrew or Arabic originals, others in translation, served in their time the entire Christian world. Their authors were physicians to Popes, Emperors, and other important Christian personalities. These books belong to the large and valuable collection of the late Dr. H. Friedenwald, recently bequeathed to the Library.

The collection of incunabula and manuscripts includes some of particular interest to the Christian reader. There is, for instance, a manuscript written in so-called Church Slav entitled "A pilgrimage to the venerated Tomb of God and to the Sacred Places in the Holy City of Jerusalem". Its author, or rather the scribe, refers to himself as "Gabriel the Sinner". The work was written in Jerusalem in 1662-1663. It belongs to the "Abraham Granott Collection of Jerusalemana", which, despite its recent origin, has already attained an important place among collections dealing with the Holy Land. The collection of Arab manuscripts also includes works significant to Christians.

The interest of Christians in the Library is not confined to clerics. Many laymen study there, and during the World War, for instance, many Polish, Czech and other refugees used to turn to the Library in Jerusalem. The Poles started wide cultural activities in Palestine and set up a publishing house to provide literature for the Polish forces and refugees throughout the Middle East. This publishing house reprinted the major works of the Polish classics. This was rendered possible by the resources and cooperation of the Hebrew University Library, which possessed copies of these classics of Polish literature.

British officials, medical officers of the various armies stationed in Palestine during the World War, refugees from Nazi persecution, all turned to the Library. The British Army authorities often requested information of a very specialized nature which was needed for planning military operations.

The Library cooperates in various spheres with the libraries of the monasteries and other Christian institutions in Jerusalem. Many Christian institutions receive the Library's quarterly "Kirjath Sepher". This publication, which has appeared for almost 30 years, records, inter alia, all works published on the New Testament having a connection with Judaism, and has been highly commended by such prominent Christian scholars as Father Peter Nober, S.P., the librarian of the Pontificium Institutum Biblicum in Rome (cf. "Biblica" Vol. 30), the well-known Palestinologist Peter Thomsen ("Theologische Literaturzeitung" 1948) etc. In exchange for "Kirjath Sepher", Christian institutions send their own publications. The Library regularly receives copies of "La Terra Santa" (in Italian and Spanish) published by the Franciscans, "Nea Sion" issued by the Greek Orthodox, etc. Many books are lent to Christian clergymen and laymen for private study. Recently the libraries of the Ratisbonne Monastery and of the Swedish Theological School have received loans of considerable collections of books on Judaism.

During the War of Independence the National Library rescued thousands of books belonging to Christian institutions (e.g. the Swedish School, the Schneller Orphanage) from the battle areas, kept them in store, and subsequently returned them to their owners. (The library of the Schneller Orphanage was subsequently handed over to the International Evangelical Organization).

The Library has frequently responded to requests for help from Christian libraries. For instance, the workers of the National Library assisted in the organization and classification of the European section of the Armenian Monastery's Library in the Old City (near Jaffa Gate).

Shortly before the outbreak of the War of Independence, the J.N.U.L. and the Rockfeller Museum undertook, in conjunction with important Christian institutions,the incorporation in a Union Catalogue of all books and periodicals on the archaeology and ancient history of the Holy Land, the Middle East, and all Mediterranean countries, available in Jerusalem. The following were among the institutions which took part in this important project: the American School of Archaeology, Custodia Terrae Sanctae, Deutsches Evangelisches Institut, Ecole Biblique, and the Pontificium Institutum Biblicum.

The Library's cooperation with Christian institutions has never been confined to Israel. There have always been close links with the Christian world in general, and with Catholic, Protestant and Orthodox institutions in particular. The National Library has received numerous gifts from

foreign Governments and from Christian institutions abroad, as well as from hundreds of Christian well-wishers, both cleric and lay; and such gifts continue to pour in. Similarly, the Library, within the limits of its resources, has not failed to distribute books and periodicals to Christian institutions. A case in point is the gift to the Theological Institute in Potchefstroom (South Africa), whose library was destroyed by fire.

Duplicate and superfluous material is also exchanged with other Christian institutions and newspapers all over the world. Almost every Christian journal devoted to the Bible, Palestinography, archaeology and history of the Middle East, and religious philosophy is received by the National Library, through exchange, subscription or donation. The Library is thus in contact with the Vatican Library and other libraries in Italy (Pontificium Institutum Biblicum, Università Cattolica del Sacro Cuore in Milan), in Spain (Centro de Estudios e Investigacion S. Isidoro, Escorial, Montserrat, etc.), in the U.S.A. (the Catholic University of Washington, the Pacific School of Religion in Berkeley), in Poland (the Polish Theological Society in Cracow), in Sweden (Nathan Söderblum Saellskap in Uppsala), as well as in France, England, Germany, Belgium, and other European countries.

JERUSALEM. THE SAGA OF THE HOLY CITY. Jerusalem, the Universitas-Publishers. 1954. VI+76 pp., 23 plates and 2 maps. Royal 4to (13:15). Price $20.

The object of the authors of this book was to record the history of the City of Jerusalem in its entirety. They have treated all periods of the development of Jerusalem on very clear and objective lines. They have avoided polemical discussions and presented only the generally accepted conclusions of modern archaeological, historical and literary research. As hitherto the results of research into the various periods of Jerusalem's history have been presented in separate and uncoordinated publications, this book fills a long-felt want. It gives a short objective story based on scientifically ascertained facts which will be easily grasped by the general reader.

In his introduction Professor Benjamin Mazar, the President of the Hebrew University, gives a history of the research done on Jerusalem, naming the most famous travellers and archaeologists who have transmitted to us their view of the development of the city. Professor Mazar also emphasises the spiritual influence on western civilisation which emanated from Jerusalem through the three great monotheistic religions: Judaism, Christianity and Islam.

Mr. Avi-Yonah traces Jerusalem's history from its very beginnings in prehistoric times up to our days. His is a very lively and instructive story. He not only reviews political, social and religious developments, but makes a special endeavour to describe the City itself. He invites his readers to a walk around the streets and squares, and shows them interesting buildings and fortifications of various periods.

For the period of the First Temple, Mr. Avi-Yonah follows the views of Galling and Proksch, restricting the territory of the City to the East Hill up to and including the Temple hill, contrary to the opinion of Simons and Vincent. His description of the City is based on Nehemiah's account, and a good map is attached to show the situation of the City in its relation to the walls of the Old City of today. A similar map accompanies his description of the Jerusalem of the Second Temple. For the "Third Wall" he accepts the results of the researches of Mayer and Sukenik. A description is also given of the outward appearance of the City during the Byzantine and Crusader periods. This part of the book, though short and compressed in form, is quite impressive and makes fascinating reading.

In sharp contrast to Mr. Avi-Yonah's style of writing, Mr. David Amiran paints a broad picture of the geographical background, with a great number of exact measurements and detailed observations. After a general study of the position of the City within the boundaries of Palestine, a minute description of the site of present-day Jerusalem furnishes a clear view of the numerous differences in altitude, the ground level sometimes falling some 60 metres within a horizontal distance of 120 metres. In the same way the climatic conditions, the water supply and the development of the City and its population are authoritatively treated.

Mr. Hermann Meyer describes the development of the cartographical representation. This section is of special importance as it gives for the first time a complete presentation in this field. Mr. Meyer's theory regarding the first map of Jerusalem in Ezekiel IV,1 is interesting

and worthy of further examination. The parallels drawn from contemporary Babylon show the influence of the spirit and civilisation of Babylon on the exiled Jews. It is a pity that this richly illustrated book does not contain a reproduction of the Babylonian Tablets, which are to be found in geographical works, but are probably not easily available to readers of theological literature.

The map of Madaba has not been printed from the original but in the perspective reconstruction by the Rev. Father Mauritius Giesler, O.S.B. The work of this learned monk from Mt. Zion is a valuable contribution to what we know of Byzantine Jerusalem. It follows an enumeration of 117 manuscripts and prints, collected from 21 libraries. Meticulous descriptions and a good system of classification will make this part of the book an ever-useful help to research scholars. Indices of libraries, authors and cartographers make it very easy to use. A "Shorter Bibliography on Jerusalem" with 51 items presents material for further study.

The section containing the plates deserves special praise. Ten mediaeval maps, six old reconstructions of the Temple, and a large panoramic view of the Temple area from the year 1682 constitute an achievement valuable to both scholars and collectors, and painstaking explanations and notes facilitate the utilisation of the material. The technical lay-out is first-class. Two plates appear in four-coloured print and eight — two of them in double size — are carefully coloured by hand. As far as we know, this is the first book published with hand-coloured illustrations. This very complicated technique naturally limits the edition and also, of course, affects the price; but a careful examination of these beautifully executed drawings proves that this revival of a precious mediaeval art of book-making preserves much more of the original flavour of the old manuscripts than the mechanical reproduction of colour prints, with their simplification of colours and their elimination of those varying shadows and little flaws which make these relics of the past so highly esteemed by the connoisseur.

At the end of the book are 9 plates showing the reconstructions by J. J. Rothschild, whose work was done in a spirit of complete dedication and with the utmost diligence. It is not possible in this review to discuss all the details of these reconstructions. As only a general outline of the City could be made with any certainty by archaeological and historical research, many parts of the sketch had to be filled in with buildings based on the general artistic sense of the author and the archaeological experience of his advisers, among whom Watzinger and Dalman have specially influenced him. Subject to this consideration, however, the reconstructions can be used to great advantage, as they supply a valuable general impression of the City. They are also an important asset for teachers. With the book are supplied, by the publisher, two detailed maps of modern Jerusalem and its environs.

Describing itself as "a Jerusalem publication, — planned, written, engraved, printed, coloured and bound within the boundaries of the City of Jerusalem", the book testifies to the high level of graphic art in the City. It is to be hoped that further publications by this new publisher will present more material on Jerusalem in no less scientific, impartial and technically perfect a form.

Dr. P. Diamant

THE FALL AND RISE OF ISRAEL. By William L. Hull. pp. 424. Zondervan Publishing Co., Grand Rapids, Michigan, U.S.A.

The jacket-cover of this well-printed and well-bound volume hails it as "a Christian's frank revelation of Jewish suffering and triumph". More informative is the description on the title-page: "the story of the Jewish people during the time of their dispersal and regathering". Of its four parts, the first outlines Jewish history from the fall of the Temple to the end of the First World War; the others, which together account for two-thirds of the whole book, cover the period from 1918 to early 1954.

Mr. Hull, a Canadian, has been a Christian missionary in Jerusalem since 1935. And withal he is an ardent, one might even say militant Zionist. Seldom, if ever, has a Christian described with such warmth and admiration the Jewish national enterprise and the struggle of the Yishuv. His aim, as set forth in a preface, is to soften Gentile feelings towards the Jew, to make both Christians and Jews see the hand of God in preserving and restoring Israel, and to reveal to the reader the spirit of the army and the people of Israel in the recovery and defence of their land.

The most vivid, revealing and exciting chapters are in the second half of the book, where the author writes as an eyewitness of the stirring, heroic, and tragic events which culminated in the withdrawal of British mandatory rule and the emergence of the State of Israel.

As earnest Christian, as humanitarian, and as a sincere friend of Jewry, Mr. Hull intersperses with his narrative valuable reflections on Israel's mission and destiny, on her place among the nations, and, of course, on the fulfilment of prophecy, which, as an evangelical Christian, he sees in the return of the Jews after nineteen hundred years of exile.

As a reference book, the "Fall and Rise of Israel" is easy to handle: dates, names, facts and quotations abound, and there are a bibliography, a list of footnote references, and an index.

J. Alexander

THE BIBLICAL ACCOUNT OF THE CONQUEST OF PALESTINE. By Dr. Yehezkel Kaufman. Translated into English from the Hebrew Manuscript by M. Dagut. Jerusalem, Magnes Press, Hebrew University. 1953.

This monograph is only the latest of the many valuable contributions made to Biblical scholarship and research by the Professor of Bible in the Hebrew University. Combining profound erudition with objective analysis, the author reaches the conclusion that the Higher Critics who give a comparatively late date to the composition of the Book of Joshua are in error; that it bears in fact an absolutely archaic character; and that it was composed, it is to be presumed, by a recorder of events at the beginning of the period of the Judges, who collected and wrote down in his own style the stories of living tradition which, while to some extent legendary, preserved the iron framework of the actual events.

Professor Kaufman does not "pull his punches" in his criticism of certain other scholars whom he accuses of adopting "desperate measures" to make the texts fit into their preconceived theories, — even to the extent of making "excisions, erasions, and alterations" to get rid of evidence which embarrasses their "dogmatic assumptions".

Considering the scientific nature of the subject and the mass of detail handled, the little work makes lively reading. Among many other stimulating passages are those which trace a utopian trend in much of the narrative and those which see in Joshua a people's leader in the

wider sense as well as an able military commander.

The translation is to be commended for its lively, cultured and eminently readable style.

It is a pity that, although almost every page abounds in references to place-names, localities, boundaries and other geographical features, there is neither map nor index to help the reader. One hopes that if, in place of the present edition in limp covers, a cloth-bound issue is to appear, it will include these very necessary adjuncts.

J. Alexander

THE ARAB REFUGEE PROBLEM AND ISRAEL'S CONTRIBUTION TO ITS SOLUTION

A. RELEASE OF BLOCKED ACCOUNTS

Paper published by Israel Government Information Services, December 1954.

a. Origin of Problem

1. As a consequence of the flight of the Arab population during the 1948 war of aggression launched against Israel by the Arab League, approximately 6000 accounts belonging to refugees were left behind in banks in Israel. The total value of these accounts, which were then blocked, was approximately £ 4 millions. Subsequently a parallel problem developed with respect to the funds left behind by Jews who fled Arab countries, particularly Iraq, for Israel.

2. Although the Government of Israel would have preferred to treat the problem of blocked accounts as a part of a comprehensive peace settlement, it decided to release unilaterally the blocked accounts of the Arab refugees in order to do its share in alleviating their plight. This has been done in two stages, in December 1952 and in September 1954.

b. Unilateral Release of Funds by Israel

3. The Government of Israel on 27 September 1954 announced that it is proceeding to release to absentee or refugee owners the outstanding balances of their accounts in Israel banks. Also to be handed over to their owners or accredited representatives are articles deposited for safe custody and the contents of safety deposit lockers at present vested with the Custodian of Absentee Property.

4. The current action of the Israel Government, which followed discussions with the United Nations Palestine Conciliation Commissioon, is a sequel to the release of the first instalment of blocked accounts to the sum of £ 1 million, which was announced on 4 December 1952.

5. As early as 1950 the Government of Israel had attempted to work out a release scheme in conjunction with the Palestine Conciliation Commission, but this failed because of the refusal of the Arab states to cooperate.

6. In arranging for release of the first instalment of the blocked accounts in 1952, the Government of Israel expressed its desire to alleviate the position of the refugees and assist in their resettlement.

7. Thousands of refugees, who in 1948 left what is today the territory of the State of Israel, have now received their funds in the Arab countries where they reside.

c. Procedure Under First Release Scheme

8. Upon recommendation of the Palestine Conciliation Commission, priority was given to holders of small accounts. Of the total 6000 accounts, about 3350 (55%) were for sums smaller than £ 100. 5000 of the accounts were for less than £ 500.

9. A total of £ 750,000 has been paid out on the first instalment, at the

rate of IL. 1=£ 1. This was designed to give claimants the advantage of the rate which pertained at the time when their accounts were blocked, despite the fact that the current rate is now IL. 5.040=£1.

10. After verification of claims filed during a stated period in 1953, the holders of blocked accounts received monthly payments of £ 50 through the banks executing the transfer.

d. United Nations Reaction

11. The UN Palestine Conciliation Commission has on a number of occasions stated that it regards the release of the blocked accounts as an important step towards the settlement of differences between Israel and her neighbours. It has also stated its belief that speedy implementation of the release and payment would have the effect of alleviating the condition of a number of refugees. (See A/2629, p. 3, also A/AC25/SH285).

e. Arab Attitude to Release Scheme

12. The Arab governments were uncooperative to the point of obstruction during implementation of the release scheme. This necessitated lengthening the period originally specified for the filing of claims.

13. The Government of Jordan on 6th April 1953 suspended the release operation pending clarification of objections it raised to the scheme. After several weeks of negotiations, at the behest of the Palestine Conciliation Commission it permitted the payment claims to be resumed.

The real motive behind the suspension was Jordan's contention that applications for such releases imply recognition of the State of Israel, rather than procedural difficulties.

14. The Thirteenth Progress Report of the Palestine Conciliation Commission (A/2629, issued January 4, 1954) notes that at one point during the period specified for submission of applications, "administrative action" was responsible for holding up about 1,000 claims filed by refugees in Lebanon, Syria and Egypt.

f. Arab Failure to Reciprocate

15. In contrast to the Israel Government's action in releasing blocked Arab accounts, no parallel action has been initiated in any of the Arab countries holding blocked accounts of former Jewish residents, now citizens of Israel. This is a particularly serious problem in regard to Iraq, which sequestered all property of the 120,000 Jews who fled to Israel in 1950-51.

g. Present Release Scheme

16. Despite the intensification of Arab hostility, political and economic, during the period of the release operation, the Government of Israel in August 1954 notified the Palestine Conciliation Commission of its intention to proceed with the liquidation of the remaining blocked accounts and release of items held in safe custody.

17. Public announcement of the release of the remaining blocked accounts, totalling approximately £ 3 millions, was made on September 17, 1954. The financial arrangements were made possible by special long-term facilities for the provision of foreign exchange offered to the Government of Israel by one of the banks concerned.

18. The Israel Government, in order to secure speedy and efficient release of funds to those entitled to benefit from the scheme, discussed procedural improvements with representatives of the depositors themselves. Accordingly it negotiated directly with the General Refugee Congress of Palestine.

19. The General Refugee Congress of Palestine, with headquarters in Ramallah, appeared as spokesman for the Palestine Arab refugees before the 1949 meetings of the Palestine Conciliation Commission in Lausanne. It was permitted to discuss matters affecting the refugees with United States Secretary of State Dulles when he was in Amman on his 1953 Middle East tour.

20. After direct negotiations in October 1954, the Israel Government accepted the procedural adjustments proposed by the General Refugee Congress, and on 1 November 1954 so informed the Palestine Conciliation Commission.

21. As from the Israel Government's announcement of 16 November 1954, application blanks are now available in Arab countries. The Israel Government will process applications within fourteen working days after their receipt.

22. In order to speed relief to the beneficiaries, the amounts involved will be transferred to their owners in one lump sum, rather than in monthly instalments as previously, at the rate of IL. 1=£1. The contents of safety deposit lockers will be delivered to their owners either in person or to their accredited representatives or by transfer to any bank named by their holder.

h. Arab Reaction to Latest Release

23. Reaction by the Arab governments and press to the announcement of the release of outstanding blocked accounts has been negative. A report in "El Jihad" (Old City daily) stated that Jordan authorities would inflict "drastic punishment" on those who conducted direct talks with Israel authorities concerning the release of the blocked accounts.

i. Conclusion

24. It is hoped by Israel authorities that implementation of the payment scheme will proceed without further obstruction on the part of the Arab governments. The release of the blocked accounts is evidence of the Israel Government's good faith, so far unreciprocated, in the effort to lessen tension in the Middle East.

B. COMPENSATION FOR ABANDONED LANDS

From Statement made by the Israel Delegate, Mr. Michael Comay, before the U.N. General Assembly's Ad Hoc (Political) Committee on Nov. 26th, 1954.

My Government reaffirms its willingness to consider a measure of compensation for abandoned Arab lands. Our original position, a perfectly logical one, I submit, was that this question was one aspect of the larger problem, and could best be dealt with in the context of a general Israel-Arab settlement. Subsequently, because of the humanitarian nature of the refugee problem, my Government announced that it was prepared to enter into discussions on compensation with any appropriate United Nations organ, in advance of any general settlement.

My Government is now giving fresh consideration to ways and means whereby a measure of compensation might be made available, and might be used to help in the process of integration. This is a complex matter, and in order that the Committee should have a realistic picture of it, I must mention the two main difficulties which have to be surmounted.

The first, quite simply, is money — the ability to pay. It will be understood, that such a financial operation does not depend only on us, and with the best will in the world, it would be premature to

make specific proposals until we have found means of making the necessary sums available.

Provided the necessary funds become available, we are willing in principle to incur these heavy obligations. But here there arises the second of the two problems to which I have referred. This is the state of economic siege which the surrounding Arab countries maintain against Israel. It takes a number of forms: the severing of all communication ties, the outlawing of all trade relations, the illegal blockade of the Suez Canal, the pressures on third parties to cease dealing with Israel, and so forth.

We suffer severe losses from this economic warfare. In six years of this it has directly and indirectly cost the Israel economy an amount which is probably not less than that of the value of abandoned Arab property, estimated by an expert U.N. body at a figure of 100 million pounds. These losses spell a harder life and sharper austerities in the daily lives of our people. Yet it is poor psychology, for tightening our belts only tightens our resolve and spurs us to greater efforts.

The Arabs suffer losses too, particularly Jordan, which denies itself access to our Mediterranean ports and our markets. In fact nobody gains from this wasteful situation, except for such emotional satisfaction as it may give to short-sighted political leaders. Among those who suffer most are the refugees, for no compensation scheme could operate in such an abnormal setting of economic warfare.

It would not make sense if Israel were to pump large sums of precious foreign currency into the economies of countries which were at that very time doing their best to ruin Israel's economy. In the formal sense the two issues could be separated; in practice, they are organically connected. The host governments must choose which is more important to them — carrying on a war against Israel in the economic field or making it possible for compensation to be paid. The Committee must surely hope that they will adopt the latter course, thus liberating the economic energies of our region for constructive purposes, and above all for resettlement and compensation of the refugees.

C. REPATRIATION OR RESETTLEMENT

From the same Statement

Israel has tried to contribute to a solution of the problem. We hope to contribute in the future by way of compensation. But it is obvious that Israel cannot solve it. For several years past, it has been clear that the basic solution lies in the permanent integration of the refugees amongst their own kin, in the Arab countries. During these years a number of the most responsible delegations of the United Nations have had the realism to state this view, however unpopular it might be in some quarters. My delegation owes it to the Committee to set out the Israel position on repatriation with complete frankness.

Problem of Security

Many governments are concerned with sensitive problems of internal security, and carefully enquire whether those who wish to cross their borders and settle in their countries might not be a danger to the State. Is Israel, of all countries in the world, so fortunately placed that it need take no thought for its own safety? The refugees we are discussing have never identified themselves with our State. On the contrary, they left their former homes, at their leaders' behest, in the course of an armed struggle. The express object of that war was to prevent Israel from being established, in accor-

dance with the General Assembly Resolution of 29 November 1947.

The host governments who demand the right of the refugees to return to Israel, refuse even now to concede Israel's right to exist, and make clear that they would destroy it if they could. Their state of mind is unhappily only too clear from their own recent actions and declarations.

Against such a background, is it probable that the refugees would enter our borders in order to become loyal citizens of the State, giving their full allegiance to its government and its laws, willing to defend it against any threat; would they now accept the national objectives of a country which is Jewish by definition, and is dedicated to fulfilling the historic tasks of Zionism? I regret that there is little sign of such a change of sentiment...

A larger State could perhaps minimize the risk, by settling elements of dubious loyalty well within its interior, where contact with unfriendly neighbours might be difficult. Unfortunately Israel has not been endowed with an interior. Our State is 70 miles across at its widest part, ten miles at its narrowest. The whole country is a border strip, with frontiers that from their length and physical nature cannot be sealed off. What this lack of depth means for our security has been only too plain to us, in our efforts to curb infiltration and marauding. Were there to be repatriation, our internal security problem would become insoluble, and our country indefensible...

The question is whether any Government and any State can be required to do things inconsistent with its own survival...

Economic Aspect

Reluctance to create a Trojan horse in Israel is a decisive obstacle to repatriation, but not the only one. From the economic point of view it is a mistake to think of repatriation as simply allowing refugees to trek back across the border, and pick up the threads of their former lives in their former homes. One can understand the tendency of all uprooted persons to live in the past. That is a human and a natural feeling which merits our compassion. But the world they once knew has vanished. Their businesses and jobs disappeared during the Arab exodus. The derelict villages have crumbled away; the abandoned lands have been resettled. The repatriates would be, in effect, new immigrants, to be settled afresh in a country which has been rapidly transformed, and bears little resemblance to the territory they once left. In the economic sense, therefore, repatriation is a misleading term. In practice it would not be an alternative to resettlement, but a more difficult and more costly resettlement than elsewhere.

Exchange of Minorities

There is a further aspect we must examine. Would repatriation, even a partial repatriation, pave the way to peace between Israel and the Arab States? In the face of every discouragement, we continue to believe that such peace will come — that Israel and its neighbours will live and work together as good neighbours should, for the benefit of our region as a whole. But we are convinced that nothing could be more calculated to bedevil Israel-Arab relations for all time, than creating in Israel a large Arab irredenta, having the deepest ties with its co-national States which surround us. The world is only too familiar with the impact of such minority problems on relations between States. Nearly 20 years ago, when a British Royal Commission first proposed the partition of Palestine, it also suggested an exchange of minorities, for the sake of harmony. This is in fact what has happened, through the

rough surgery of a war which was none of our seeking. The bulk of the Palestine Arabs are in the Arab lands; the bulk of the Jews from those lands have been resettled in Israel. This two-way movement has created a factual situation which cannot be rubbed out, but on which a better future could be built.

Lessons From Other Areas

It may be instructive to glance at the experience of other areas. The political changes which took place in the immediate post-war period, including no less than five partitions, produced a number of large-scale refugee movements. I would refer, for instance, to the 13 million refugees in West and East Germany; the 15 million in India and Pakistan; the 400,000 Karelians in Finland; the 350,000 Volksdeutsche in Austria; the 2½ millions who moved from North to South Korea, and an unknown number in Indo-China. The circumstances may have differed in each of these problems, but they have ceratin striking features in common, to which I would draw the Committee's attention:

Firstly, in no case was repatriation the answer to the problem;

Secondly, in each case the problem was solved because there was a co-national or co-religious host country which was willing to solve it;

Thirdly, international organisations or private charitable bodies could assist a willing host country, but could not be a substitute for one.

Jewish Experience

These conclusions are also borne out by Jewish experience since Hitler came to power. I do not need to recall the pre-war problem of finding new homes for Nazi victims. There was no Jewish State, but there was a community in Mandatory Palestine which had the international status of a Jewish National Home, and which was eager to take in as many as possible of its persecuted brethren. As a result, nearly 200,000 found a new life there — a large slice of the total problem. After the war, the world once more faced the pitiful challenge of the Jewish D.P.'s in European camps, and the Jewish communities which faced persecution in a number of countries. The problem seemed insoluble until the birth of Israel. Jewish homelessness was no longer an international concern, because now there was a national State prepared to take the problem on to itself.

Challenge to Arab Statesmanship

The only solvent for mass refugee problems in our time has been through the refugees being able to invoke the family sentiment of kindred host countries. That lesson has a bearing on the present case too. The problem presents a major challenge to Arab statesmanship — which is whether it has the capacity to make a home for these refugees who live amongst their own relatives. Nobody would wish to minimize the size of the task, its real difficulties, or the time it will take.

But the elements of a solution do exist... The Arab peoples insist that they are a single people, and that no Arab is a foreigner in any of their countries. Surely this makes it feasible to resettle the refugees among forty million of their kin in eight sovereign States, — with unexploited land and water in some, with huge oil revenues in some, and with international funds and assistance available in generous measure. The ultimate factor is not physical resources, but the will to do it, and the courage to say to their own people and the refugees that it must be done.

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